M705
Tuesday, January 5, 1965
8:30 Group

Mr. Nyland: Well, our first meeting, huh, this year; with good intentions—the level where you start from, with which you came in. Now what. Expecting what? What have you made up your mind about? What will we do this year? You expect to … you expect to grow? How much will you pay for it? Because it's a payment. Something has to give. It won't come that easy. You can prepare conditions in many ways but you have to do something. That is, it will require on your part a definite attitude and a firm resolve.

What do I want to do with my life? Another year will go by before you know it. And if you look over the last year, what has happened in the last year? If you compare it with what it was a year ago, where are you now? Whatever has happened during the year, whatever you have profited by, would you dare to make conditions that are difficult in order to try to Wake Up?

Remember last week I talked about a period of gestation that real Work starts—at the point where you intentionally create conditions. It may not be conditions that you create. It may consist in eliminating certain tendencies of yourself. This presupposes that you know what you are and that you have looked at yourself Impartially and you have come to certain conclusions. Particularly when you happen to think about it afterwards that you then gave it the name, or that you reached such a conclusion at the time when you could be … at least you could make an attempt to be Objective, and that

you could see then what is it that your personality at the present time is made up of. And what will you do with it? Because that's the material with which you have to work. That is what you start … that the attempts at Observing, of Impartiality, question of Simultaneity, Participation, a little Experimentation—all of that is preliminary period.

Certain efforts, of course they are required. There is no question about it because it's a new way of looking at your life and an attempt of being Awake to that what you see. Or rather when you are Awake, you see then what you see, and that you come then to the conclusion that this is what I really am, and with this now I start as if I want to bring to birth something for me that has to do with real Work.

Because this year we should Work—really. We must not forget. I say every once in a while, Tuesday requires this now: to be through with the wishy-washy state, to be through with the nonsense, the excuses, to see yourself with your feet on the ground—walking, behaving during the day, unconscious most of the time, every once in a while thinking about Work and not doing anything; sometimes doing some tasks with the best of intentions and not really finishing them well and being very glad when you're through with it so you can say, "I've done my task or a certain exercise." It all may be true. At the same time, your personality does not change very much with that—during that—because so far it has been an Objective study of yourself, as Objective as you can make it. And your personality is still the same.

Who can point to certain changes in the personality, that they now behave a little differently; a little bit less uncontrolled; not as often flying off a handle; to be able to find proper words; to stand straight when you make up your mind you're going to stand straight; to be able to keep on breathing regardless of certain conditions that affect you. That is, that you are not involved as much as you were in many ways. How much have you overcome your laziness?

These are the problems that of course must confront you. Because you have to face first affairs in ordinary life and a determination regarding that. And you have to say, "I will do this and I will do that and my word is a good as gold." Settle your questions in life. When you are not, let's say, gainfully employed, get a job regardless what it is, to establish a balance between your economic life and that what is your private life. Perhaps so that you can face God if He would ask you, "What are you doing about yourself." Your relationships—the different people you deal with—something that may be lacking in you, in them, something you wish for, something you would like to have changed.

Change first yourself. I would like to suggest for you over a period of a year so that you can hold yourself to it: to select twelve tendencies of yourself, some not so good—you might even say bad, tendencies that you know do not belong to an ordinary person and surely should not belong to you, that if you want to eliminate them … they may be sometimes habitual, maybe sometimes you might be quite conscious, quite 'aware,' so-called, in the ordinary sense of the word that you have, that you're made up—that your tendency is that belonging to your personality, or you can say astrologically that you were born with it or that sociologically you have developed that, or that conditions have made you what you are at the present time. All right. It doesn't matter. You find yourself at the present time with certain tendencies—lying, hypocrisy, lazy, not keeping your word, having hallucinations and inflated ideas about yourself, not being a good friend, to treat your enemies as if they are dirt—certain things that you know for yourself that you ought to be ashamed of if anybody else knew it, but fortunately they don't know it.

But, if you are with yourself in that what you can call your inner innermost chamber —the Holy of the Holiest—that you then, you might say, can 'let your hair down' and then you face yourself. Here I am, completely naked, with all the different coverings that

I always have in ordinary life taken away—thank God nobody can see me. At the present time, I can talk to myself and perhaps I can hear what is it that I still think I ought to do something about. As I say, what am I willing to pay? What kind of sacrifice will I make?

Twelve such tendencies, each one selected for themselves. If you cannot make twelve, make six, but at least try to define it as specific as you can so as to have something to bite your teeth in and really go to town on doing something regarding it and assign each tendency to January, to February, March, and each subsequent month. And that you make a promise to yourself that during such a month, you will be engaged in eradicating that tendency; in going against it, in fighting it, in creating opportunities where such a tendency becomes apparent, and that then in trying to eliminate it or do something about it, that you will promise to yourself to be Awake.

So it's not a question of improving yourself at all. The Lord doesn't care at all what you are, how you behave, criminal or not. The law here, but not the Lord. The Lord has absolutely no cognizance of anyone being for whatever they are, bad or good, according to ordinary morality, and we're not interested at all in improving a person simply because he can live better in life and in the world and will not fall … fall in the hands of a policeman.

The question of the relationship that I am talking about, of course, is how Awake can I be by using that what is now my state of sleep for the purpose of wanting to Wake Up—having a desire to Wake Up. And that I know that in trying to Wake Up, I will be constantly thwarted in that kind of an effort by the tendencies I do have. Or rather, that I believe that if I want to get somewhere with my Work, I have to start at home. I have to consider myself the way I am, and I want to use that what is for me to be used. I promise that I will not look at others and I will not judge them. If there is any judging to be done, I will do it by myself, for myself, in my memory relating the way I was … have behaved

—what I thought, what I didn't do and should have done, and all the different things that I, as I say, in my memory, I am entitled to consider myself as personality.

And it's not that I want to be an ideal person, or more kind, or less affected by other people. Maybe I want to be affected by other people, but I want to be Awake while I am affected so that then, perhaps, I can eradicate that particular tendency; or I will use it, and when it is used it will have a purpose. When I use it and I become master of it, I still can choose that I want to continue, but maybe the tendency has to do with a certain dexterity which I need in life. So it is not a question of eliminating it. It's a question of using … using it for the purpose of being Awake and that each day when I think about that and try to do something about such a tendency of myself, that I then, each day, pronounce the words, "I wish to Wake Up."

You select whatever you like; not chief features, just ordinary, simple, little things which may be even obnoxious to someone else, perhaps obnoxious to yourself or even when you see them, that you may have a rationalization, a certain conditioning on your own part. You say, "Well yes, I have always had that, why should I bother about that?" This time, bother … become bothered. Do something about yourself so that after a month you say, "I've done my best regarding that particular thing. Now, for the time being, I let it go. I'm not free from it, but at least I see it and it has not as much hold on me."

The tendency has to be, of course, an expression of one's personality. The tendency is not something that is like an urgent wish to want to grow up, the desire actually to meet God around the corner, or to hope that someday you will understand the principles of Infinity. These are not tendencies. These are quite fundamental working hypotheses and actions for oneself, and I assume that we have a few of them which are principles of life which belong to an Objective morality, which belong to a Man who wants to Work on

himself, and which he once and for all should be dedicated to. Because that is the purpose of why we meet and why we talk. This is the reason that we don't really have many questions on a Tuesday—because it is necessary to elucidate certain subjects from the standpoint of Work.

Your questions—if you have any—you can talk on a Wednesday if you want to come. Tonight it is a question of stimulus, a question of perspective, a question of putting yourself in a place, taking in what we talk about and see where it fits. And then to use it for yourself with the best of intentions: that you want to use whatever we talk about for yourself in your life. And, as I say, when we talk about tendency, everyone has them, everyone, when he's honest, can find them properly and define them and make a list and adhere to that kind of a list. And if you don't like one, wait until December … but start in January with something that you think you can do and, in any event, begin.

Don't let ordinary life make you deviate from this kind of a plan. The extent with which you will do it after a little while, you will probably have to renew your promise because—also this is subject to the law of monotony—that gradually you will feel that it is really a little bit nonsensical and that you do not see as yet any result. You must see results. You must pay. You have to pay so that you … it hurts; so that you know you have paid; that you have gone out of your way in order to eliminate it or at least to go against it. Only then will you have friction. And the friction has to be used in a conversion program for yourself for the purpose of building something within you so that with this—in an Objective sense, the question of Awareness and being Awake and remaining Awake and maintaining this state—that that will have finally a result of the building in yourself what I said last week, of 'overbridging' the 'Fa' of the Kesdjanian body. And to try to remain emotionally intact—the question of your emotions regarding

God; what you feel, what you really expect, almost, for Him to do for you and what you are willing to do for Him.

And take God as a name in its most general sense. Leave out for the time being relationships with other people until you have settled the question of your own tendency for yourself. Other people in relationships can give you an inclination … an indication of whatever your tendency is. Your fight is with that, not to change the other. Only perhaps be grateful of what the other will show you.

It is coming down to brass tacks now. What are we? Human beings, living, ambitious, having this and that that we want to do. At our disposal a certain quantity of energy, by health, by feeling, whatever exists of that, by a certain mental capacity; that is the laboratory in which we Work. And I become chemist or laboratory research man, working, I wouldn't say day after day, but at least I will have a chance every once in a while when the time allows to go in the laboratory and see, to take stock, to take account, to write up what is it that I am, by this name, and what is me as a personality in relation to others. What is it that I think I am? What is it that I really am? What is it that I wish to see of myself without violating the truth?

I say it is serious. And twelve may be a large number. I am sure there are more … there will be enough material for three years if you really want it. Try to define it as specifically as you can for yourself and start tomorrow. Don't wait. Don't postpone it. I don't ask you next week, have you done it. My assumption is: you do it. If you don't, you fall by the wayside. It's your fault. The responsibility is entirely on you. It's a question between you and your Conscience—to the extent that that is developed, and to that extent you will probably understand what I mean. But for heaven's sake, let's really, for the sake of heaven, do something. And make it apparent, so that for this month you're living under a sign which is your zodiac, made by you, your astrology, and your world

belonging to that what you are as a person and, perhaps, with a little spiritual development, but in any event, with a definite wish to do something for the future, for the building, for the developing, for that what is now potential, to make it actual.

We should not allow ourselves to come in every week in the same way. This is a tendency—that I come to a Group and I say, "Yes, I come to the Group," and next week I will come to the Group again and that same attitude that I have in coming to the Group will be there next week. I will make even a promise that I will come every time—which of course, as you know, I expect—but then, will your attitude be on a little different kind of a level? And will you during the week prepare for a new Group—a Group, everybody around you—the same kind of wish: to work together, to discover what you are, and to make it really in all honesty and seriousness, a consideration of yourself that you're not going to say, "No" when you mean, "Yes." That you're not going to dilute it. That you're willing to face whatever you might find, deep down—there, where your Conscience is and where perhaps your Magnetic Center is still hiding a little.

Bring it up at such a time when you're alone and look at it really. It cannot stand giving it a name of Man, or a principle of Man, or that what I would like to become if it only could grow out and do. I know enough about how to create such conditions that it can grow. I say the tendencies will be in the way because they are like obstacles and there are certain things that keep us to ordinary life; because we don't want to give it up, since it is partly smugness and partly uncertainty, partly because we don't trust ourselves, partly because we have fear. Dare to stand on your own feet. Dare to prove to yourself that something in you is alive, that something that you could defend regardless of what kind of judge and jury would condemn you.

Try to see that you are at stake, that you are in the balance, that is a question for you to see; how you measure up to that what you know must exist and that will give you real

life, to what extent do you know what is real for you and what you really want to do with it if you could take the responsibility. Because fundamentally, that is the question. Where do I extend my responsibility? How far? How far in myself towards others? What is it that I am responsible for? What is it that I have done in the last year that I remain responsible for, and that I still have to pay for, that I am still indebted to, that I still believe that it is something that is not, as yet, settled? What is it in which I have failed, what has been in my life, in my thoughts and in my feelings, that I should have done and that in all sincerity I will admit that somehow or other I have failed to reach a certain end, an aim, a purpose? Although I set out with the best of intentions and I did my best and apparently that best again and again showed that I overshot the mark, that I did not have the energy that I thought I had, and that, as I say, I 'failed' in not having been able to foresee the conditions the way they really were and that I went too much on assumptions.

Such failures, that gives you the responsibility. Not that what you are doing so well. I would question what I do 'so well,' because that has a tendency always to put me asleep. But when I fail and I admit that I failed and that I see that certain things in me still ought to be straightened out, that I am regarding the possibility of Working—I said it before—I am still in a period of 'gestation.' I am still under the influence of a 'mother,' as it were, who can at the proper time guide me. Because she takes care of my food. What is this placing oneself under the guidance of someone who is still taking responsibility for me? Many times conditions, many times other people, many times thoughts in a book, many times memories of people that one admires, many times the conditions that I relive because they were good for me, many times I still am dependent on that what I think I am, simply on that what has happened to me before. And that it is not as yet the reality of facing that what I am, really, so that I could be born tomorrow.

Because what is tomorrow: my birth when I will face the world and when then I will have to be independent … independent … no longer dependent on the various things that now feed me.

Because I suck everything dry by taking in everything around me in an unconscious way, and I take it into myself and if I have the audacity I would even consider it, that it becomes my property. One of the tendencies of oneself is that I expect that certain things have to be in a certain way because I am entitled to it. And on what I base this question of being entitled, I really don't know. All I'm entitled to, I hope, is that my body stays healthy when I keep on breathing, and that I can take care of it by giving it the proper kind of a food and not over-do and not under-do and that for me—regarding the possibility by being born in a Conscious manner—that what is necessary for me is to try to Wake Up to the fact of my existence. If that I can do, then I know that I don't need anything else and that in the last instance everything—including friends, including father and mother, including those that I really care for and those who respect me and who pat me on the back every once in a while—that in the last instance it is not necessary that I will remain dependent on them and, as I say, extract from them constantly that kind of 'food,' and because of that they are my protection.

One has to learn to stand alone, to climb the mountain where at the bottom—as Nietzsche, you probably remember—the multitude is, full of noise and a tremendous amount of interest. But the higher one climbs, the fewer people there will be and the colder it gets and the rougher it is. And surely there is very little plant growth after one has reached the timberline. Perhaps there is nothing else but a little ice. And still, one climbs. It is not a particularly happy picture. At the same time, we're not interested in happiness; we're interested in life as it ought to be lived, come what may; to face whatever there is in store and to use it; to know that that what I experience has to be used

for the purpose of growing and that all the time, paramount in my mind and in my heart should be this desire to wish to grow like it is: as climbing a mountain, that I want to reach somewhere from which I will have a panoramic view of the world of myself.

When I climb, I don't want too much to take with me and maybe I ration out what it is that is available for me as energy, and then I use whatever there is sparingly. So in addition to this tendency, once a month for one day, you live in austerity. You do with the uttermost minimum. Maybe you'll go that day without food, maybe you'll make a long day of it, maybe you'll use that day for not spending any extra energy in any kind of an unnecessary talk. You make up your mind that you're going to walk whenever it is necessary, and not when it's not necessary; that you will not make movements unless you wish; that your muscles should not be tense unless they are engaged in an activity which requires it; that your feelings during that day will be reduced to a minimum and only can be used—and you start out with this—for the purpose of praising the Lord. That is the emotional quality with which you will be able to do this kind of thing. Because otherwise you will run up against all kinds of difficulties because you don't want to do it, but if you have an aim like this—as if your emotional life depends on the possibility of hoping that God at the end of the day will see you and that you will give account—so that you spend almost that day in prayer; to be for yourself, during that day, whatever it is to the lowest minimum of that what is required for the maintenance of your personality. Naturally, it excludes all kinds of fantastic notions in your head.

Select the day whenever you can. Be very much with common sense, but make an attempt and I say, once in each month: the day of austerity, the day of simplicity, the day of walking up the mountain—up to the top—and not to give up half-way but to pursue it, to do it. You owe it to yourself to find out what you can do. You don't know even your strength. You still have ideas you have much and much more than you have. There is

very little you have, but come down to it and find out how much there is and then attempt it and do it with the best of intentions to start, and even that you will say, “If I cannot do it, I will at least die in the attempt.”

It’s a matter of life and death regarding Consciousness and unconsciousness. It’s a question of understanding that unconscious is death to us. Unconsciousness belongs to your physical body. Your physical body is dying day after day. It doesn’t matter how old you are, as soon as you were born you started to die. How long it will take, no one knows, no one cares. The question of life is above the line—Consciousness which you must build and you build in your life—and you have to be quite serious because if you don’t do it in time, time will overtake you.

I’m not Cassandra. I’m not saying that things will happen to you. I do not know. Moreover, if I did, I would never tell you. But you face it for yourself. What will you do with your life tomorrow, in January, and what auspicious circumstance and conditions will you want to, I call it ‘eradicate?’ I mean by that: affect it in such a way that it will not grow again; that is, that it is stunted in its growth. Such tendencies, that you are through with them. You remember how Hercules killed the dragon that always came up with three heads when he cut off one. He had to use a torch for that. Sometimes the burning is your sacrifice; that is your payment.

Don’t select it as yet so that you overdo it and you find out you cannot continue. Use your common sense for it. Start in a small way. January will allow you. This is a time to try it out. February you will be more firm. Your feet will know where they are. You will know a little bit more about yourself because you have thought about it and you will then select something that I hope will be within your means. In March, perhaps even a little more certain. But then April: no question any longer, no more doubt. By that time you know when you set out to try to find yourself—in search of that what you are—then

in April you make up your mind completely. In May, you make up your heart completely. In June you make up your body completely—that is, that your body then takes part in the activities regarding this particular tendency that you are now trying to face.

You become in the first half of the year a certain person who has fought a battle and has won because there is no return. There is no return. Make up your mind there is no return because if you do return, you die. And if you prefer that, continue and die. It is in your hand to do it. God will not object to you dying because you will serve a useful purpose of feeding the Moon. And I don't think that God is interested in your spiritual development the way it is now because it's still unborn. When you grow, when you become Conscious even to the extent of one iota, one little molecule, God will have to notice you because that is the ray of light that enters into the darkness and changes unconscious states into Consciousness.

We are concerned with ourselves, with whatever it is that we think we can do and we must do. And we must remember; remember it for its seriousness, remember it for the practical impossibility, remember it day after day Conscientiously. And I say to use whatever means: to write it up; to learn it by heart; to have it as you walk, step by step, as if you then say, "I Am"—"I Am," as you breathe, as you continue to live and you realize that you are alive. As when you get up in the morning and you say, "Enough of the night, I am now awake." It is my time. I again take my time today because it is mine. And I will use it to the best of my advantage by introducing into the subjectivity, which is unique for me, an Objective value of the time as I understand such a concept of making, out of time, timelessness.

Whichever way you want to do it: by writing it up for the whole year, by doing it one month after one month, by taking a certain section first, by seeing what you are as a personality and describe it and write long stories—big tomes about yourself—or just a

few words, maybe in shorthand. I do not care how you do it, but do it. Almost I would say, I 'implore' you to do it so that this year could really become a year of value, a year of accomplishment, a year of understanding, a year of working together and establishing a solidarity among us.

It is not that I beg you. Not for my sake. I beg it for you so that you understand what is involved and that you, when it comes down to it, when you are by yourself, when you say, "Yes, here I am" in front of whatever is your God, that you want to do something almost, I would say, of the kind.

Don't take such suggestions in that sense literally. If you know better, if you think that you understand yourself better, if you think that the tendencies will not do anything or that perhaps there are other things that would be then more worthwhile, then go ahead and use them—worthwhile-ness for you, the interest that you can have in it, the real wish to do something of that kind without quibbling about a word like a 'tendency.' You can call it your unconscious state. It's too vague. You can call it being asleep. It's still too vague. But I certainly can call it a definite posture of myself when I am in the presence of so-and-so and so-and-so in a relation saying this and that. That I know very well. I know how I behave in all the five different directions of the forms of outside exterior behavior and how I use them, and how I at times use my voice in a certain way, and how I look at certain people when I am displeased and when I, without flying off the handle inside in me, still am disturbed because I cannot cope with a situation and I am caught and I am taken up by it and I am identified and remain unconscious.

These are the things that I start with. The forms of behavior, physical behavior, and let them pass in retrospect, and then in front of me as if parading them in front of myself so that I can see them as they appear in my presence. Then I am present to them. And then I select out of that little army of what appears to be my army, my totality, my total

equipment. And it is not that I dislike it or like it. I will take it for whatever it is worth—whatever I understand of that, whatever it is that is the motivation for it—and when I take it as a motivation, that then I use this motivation for a different kind of purpose. That is, I put my feet on the ground without losing the ground; that is why I put them there; and that I sense my feet on the ground, and that the ground makes me sense my feet, that I need the ground in order to sense—otherwise there wouldn't be anything to sense—at the point where there is contact. In exactly the same way, I take my tendency as something that gives me the possibility of standing on my feet and then in using my personality in its behavior form, I introduce Consciousness into that state of affairs. And I then, when I wish, I introduce Conscience into that state of affairs, and then I Work.

Because you see, we talked first about Consciousness a couple of weeks ago. Then we talked about Conscience—emotional center—one week ago. Today we talk about physical possibilities, practical possibilities, physical center, behavior forms as expressed in tendencies of the personality. Because this is the battling ground where my thoughts and my feelings finally appear, and when I introduce Consciousness to the extent that I understand something about Objectivity, and when I introduce Conscience to the extent that I understand how to cross the bridge of 'Fa' of Kesdjan, that will be apparent in my behavior in a physical sense. That is where both can meet and then my behavior will be Conscious … Conscientious. This is the aim. For that I use the tendency in order to bring it to my mind, to have it in my heart and to see it clearly and to wake up to the fact and to Work, and to wish to admit that I am that, and that way I go through a day.

If I find a certain phenomenon for me—that is, that what appears to others maybe on the outside as that what I am—for which perhaps sometimes they may criticize me but for what I know I am myself; even if no one knows it I know it, and for a day, I watch it work. I see it in my physical behavior because there is where the expression is, and the

tendency then, when I have once defined it, I will say, "Tomorrow, I will now go against it." And I make inroads on it. Not all of a sudden can I erase it. It will take sometimes a long time, dependent entirely on how big your appetite is. Don't overeat. Do it slowly. Nibble at it first, but gradually, the taste of that what you then undertake, as the possibility for further Work, must give you a definite taste of wishing to repeat it. If that isn't there, then your Consciousness is not there and your Conscience isn't there. If that isn't there, the task … you don't understand the task. You just do it because you want to change a few things.

The real desire is based on the experience of knowing that a task can help me to Wake Up. When I am Awake, that's the kind of a taste which I many times can remember; that in the past having experienced that, that will again and again put me back on the right track. Your motivation for Work, you have to be very clear. What is it that really makes you Work? What is it that creates in you a wish that you realize that that what it is that you want, because of what? Such necessity of the realization that one is incapable in any other way in an unconscious state to do anything about the ordinary problems of life—let alone the shocks and the happy experiences that I will experience at times—but that I must find a way out. That that particular desire for myself—to find the way out—is the motivating force for me to really want to Work: the realization that I am incomplete as a Man, the realization that something in me is alive which could grow. That is the admission to myself, that something is there in which I have belief and that I now wish to create conditions for, so that it then can grow and fulfill its purpose.

And as soon as I say 'fulfill its purposes,' I become responsible. This should be a Man. First, the little things in ordinary life, settle them; they are small, really small; they have to do with a little vanity, pride, a little nonsense, a little sugar on your bread. Leave it out, at times; particularly in your day of austerity. It is not there—it should not be—

and many times during the month reduce, reduce that what you expect of others and what you expect for yourself; reduce it a little bit, a little bit; perhaps the tendency might be exactly that. Maybe that you want to use more time because you know that time is going fast, and maybe you want to make it a little longer day. And maybe you want to sit down and really think and not just let it go by as a passing thought, but hold onto it, fight with it until you are blessed in that kind of a struggle.

You all know what I am talking about. I'm not saying anything new. I just repeat and repeat what I've said all throughout last year. That repetition, sometimes it is like the rosary; and hold onto a bead and then hold on and sense it and then say a prayer, maybe Ave Maria, but maybe something that comes from your heart and not only from a little feeling as if you want to pacify God. Your heart can, only, pacify your Conscience. Nothing else will do. No amount of your ordinary so-called 'feeling center' is sufficient for your Conscience. It will have to be fed by the kind of food that belongs to that kind of a level, and you will not build your Conscience unless you build it with the material that you convert out of the ordinary material available to you.

I say you know all this, and I don't want to repeat it again and again, than only in a simple little form maybe, with a little different kind of a word and maybe to help remind you that life is still ahead of us and that a new year is coming with opportunities, with twelve months, the zodiac world of ourselves. And that you—all of us, I—have a place somewhere, to find it and to stand there and to realize that that standing there is a requirement and that we don't run away; that we face whatever life has to bring—whatever it gives, whatever I wish to receive, whatever I intend to extract.

My attitude toward life should be a positive one. I should be ahead of the game. I will not have life run over me. I wish, I do, I can—because I wish. This you might say is what of course belongs to a person's character, to his essence, perhaps to his outgrowing

Magnetic Center, to his relationship with God, to that what is God within one, to his Conscience as a voice for one's own growth. For that kind of a development for which, as I say, one must 'fight,' one must have in mind … one must place it in one's heart and then, with joy, go and go and don't stand still.

Have patience with yourself. But in any event keep on going. Don't sit down and think that it is the end of the world. The world is just beginning for all of us. We really can, if we wish to conquer … find the world to conquer by creating it maybe first, and then using the army that is available as a laboratory for carrying on research in order to find the truth of truths for ourselves and maybe ultimately for God—if that is what one's aim is; for the realization of Infinity, if that is an aim; for the maintenance and helping to maintain the world's equilibrium; for the love of Mankind—so that each person can really, in all sincerity, Work on himself simply because I wish to create such conditions in which it could be made possible. Such a day, it may be possible, to do it for one, two, three.

Love of Mankind is much too much of a big word. At the same time, there is the road: in Infinity is such love of Mankind, which will never be reached, I know, but at least on the way. And those that are with one, those that are near, those I can touch, those I can communicate with, those I want to talk with—those with whom I wish to commune, with whom now I want to grow, and with whom I really feel that it is possible to uncover; to discover, to Work together, for the sake of eliminating the difficulties that are now in life. The hypocrisy, lying, insincerity, vanity, idle talk, tomorrow, the day after, again and again; making up your mind today, applying it in your heart tomorrow, and the day after tomorrow, to Be.

This is the step. In three days one could become a changed Man if one really wishes; if everything is dependent on it, if it is a question of life and death. The reason

we don't is because it is not as yet that kind of a question. How far we will approach it, how close we will get to it, depends on experiences of one's life; the intensity of that what reaches, how far it reaches down within one. If once Magnetic Center is touched, then there is no further question; one goes then, regardless, and will never forget. Although there may be thirst in the beginning because I do not know what kind of water to use to quench it, I then will know. And then I will never thirst again because I am a changed Man in which there is no longer thirst.

I'm not speaking about ideals. I'm not speaking about something that is too far away. I am talking about that what is now possible, the extent to which we have to become serious. And then, in being serious, the extent in which we can uncover what is still wrong, as I said, in which we 'fail.' And then to try to understand it—such failure—and to blame ourselves. Because if I do not change, conditions will not change. If I change, maybe conditions can change. It depends how strong I am. But don't become impatient if they don't change immediately, and don't give up even if they will never change at all. You change. You keep on changing and then in such a change and becoming lighter, you change and leave the world because you have fulfilled your duty.

The changing of yourself is your duty towards Mother Nature. That is what is given to you by Her. This is the aim of Mother Nature: that you can live your life the way She says it ought to be lived; or that you have the possibility of shortening it and in paying in a different kind of coin, so that you have time left for yourself, so that then you can eat that time that is left in order to become eternal. Mother Nature will not object to it because you have paid your price. And when it finally starts to dawn on you that you can pay in a variety of different ways; and it is of course much more advantageous to pay with a coin which is worth more, because then you have to pay, as it were, 'less'—or that you can pay in time which is less compared to what you otherwise would have to pay in

daily life—that then you have that kind of a freedom because the leeway you would … that you then have, in being able to select what is required for what purpose, will give you a chance to use whatever then as energy is available for the possibility of further growth.

Don't ever sit under your difficulty. Your light shines, if you wish, not under a cover but on top of a candlestick, and should shine forth in so many ways towards other people so that you could become a beacon for them. You: furnishing the light and the heat by means of Consciousness and by means of Conscience, in which that what is your personality with all your tendencies will be destroyed, to be used for the building of that what is more real.

Kesdjan is the first step. Soul, perhaps as the ultimate, which then in turn when the 'Do-Re-Mi' has been fulfilled—being born in Soul, becoming 'So-La-Si'—that you then are on a different kind of level, out of reach of where we at the present time can see, and in getting there, knowing then what it means, how to define 'Absoluteness.'

I wish you good luck. If you take it, if you take it seriously, miracles will happen. I'm not only convinced, I know. You can find out if you dare. Don't be afraid. But Work, Work to the extent of your understanding. Then you will grow.

Good night, everybody.

End of Tape